Volume XIV Chicago, Ill., May, 1937 Number 2

The Liberalist

High on a lonely mountain pass,
Facing alone all Nature's wrath,
Twisted and torn by eternal storm,
Brave with your bark and your branches worn,
Crippled and bent by eternal blasts,
Winning life's battle by holding fast
To your place in the world, as it was ordained,
Timberline Tree, I am so ashamed
Of the fight I've made in the world of men;
I go back to the valley to fight again!

—Charles Bowman Hitchins.

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The Peoples Church

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THE LIBERALIST

Preston Bradley ..... **Editor**
Grace Thayer Bradley ..... **Associate Editor**

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MEDITATION

"Infinite and eternal light which never can be dimmed by anything which man can do. It is for a vision of realization that we lift our hearts and frame our prayers. Left to the devices of ourselves, we would cultivate an incompetency which would mean disaster, but inspired by the beauty of Thy life, by the brilliancy of Thy light and the warmth of Thy love, we can rise to the high estate of life and of truth.

On this day so resplendent with the glory of sunshine, so colorful with the reflections from skies deep and beautiful, with evidences already in the faces of the people that the long winter is rapidly drawing to a close, might every heart take again, might each of us receive inspiration which will lift and elevate and inspire. Might all the past be dead and forgotten, and might those who are ill and suffering, might they receive the impact of this healing time of the year when winter has been defeated, and though she may try to give evidence that she refuses to relinquish her hold upon the earth, yet we know that the final victory belongs to spring, so may that victory be felt in every heart. To those who are discouraged and saddened, to those who are anxious about tomorrow, to those who are not certain just what road to take and the signposts along the way have been destroyed, to those who are broken-hearted because of the loss of loved ones, to everybody in every experience of life on this morning of beauty and of life, may they receive the inspiration of health and recovery.

And infinite, divine, perfect Heart, we cannot close our morning devotions without remembering, remembering, and hoping that some way, wherever the influence of this service goes, perhaps there are homes now that have been touched by tragedy, perhaps there are relatives here and listening, and wherever parents who had dreams for their children and stand beside these today crushed and broken bodies, infinite and eternal love once again the avarice and greed of man has taken its toll in the lives of little children. May they not blame Thee, may they not call this the work of Thy hand. Infinite Love, might man see that it is the work of his hands and upon him be the blame, but to broken and saddened hearts might they be sustained and if there is any comfort to be found may it be found in the revelations which will come out of the tragedy and which will save, perhaps, the lives of other children, that, perhaps, it is true too with a little child that he that loseth his life shall help save the life of another. All these things we pray in the spirit of that utterance from the lips of a heart who loved little children so much that he said, "Let them come unto me.'

"THE MOOD OF THE MOB"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, March 21st, 1937

"We have come to the beginning of the last week in the life of one whose impression and impressiveness upon and in human history is one of the greatest which civilization has ever produced, and whatever might be your individual interpretation of his life or your individual philosophizing on what he had to say to humanity, we stand at that time of the year when it is necessary for us to rethink and recast these impressions into the light of our individual experiences and in the light of what he himself was. Everyone is compelled to do something about Jesus. That does not mean that you are compelled to accept him, that does not mean that you are compelled to reject him, but it does mean that no one can ignore him. This man demands some sort of recognition and one thing is certain, that neither you nor the world can ignore him, there is something which we must do about him and there is some disposition which we must make of him. Down through the centuries when the Church has attempted to give all sorts of interpretations and formulate all sorts of creeds, outline all kinds of philosophies in regard to this man, his superb genius is to be affirmed by the fact that none of these constitute the supreme adequacy. I have never seen or heard of a creed in any form of Christianity that was adequate to encompass the tremendous personality of this man. I have never read in literature a single description, or in philosophy a single interpretation that possessed a satisfactory adequacy in the appraisal of this character.

Therefore, as time goes on and as the years pass all of us bring, because of the deepening of life's experiences, all of us can bring a continuing interpretation of the spirit and personality of the Teacher which is our own individual relationship to him, just as all philosophy is the result of experience, and we develop a philosophy of life based largely upon the experiences of life. So, our philosophy of this character will depend very largely upon the experiences which we have had with him. If we were brought up in our infancy in a certain mould of religious relationship until in our childish minds there was created a certain conception of him, our whole philosophy and our whole character of life will be largely some form of adaptation of those early impressions. Experience will change them and a constancy of life will remould them, but always in the background of life will be these impressions of this man of sorrow and this prophet king.

Now, this morning, we are to deal with only one episode in his life, but it is an episode which is conditioned by every previous utterance and every previous action of his life. This episode this morning constitutes the crystallization, the correlation, first in the form of the attitude of the people toward him and in the renewal of the hopes which the people had in him,—they had found an answer to their own misery and to their own suffering,—and next, in his attitude toward the mob, for it was the mood of the mob toward him that conditioned his own attitude, in a very definite degree, toward them. And the episode we deal with this morning is the episode which can only be explained, I think, adequately in the light of the environment in which it was produced. The diffi-

culty with people in understanding the character and personality of Jesus is to be found in the fact that they have absolutely no awareness of the background against which he lived this kind of a life. In other words, every man can be best explained when related to the environment in which he lived and thought, it is not enough to know an individual, we must know the background and the environment in which that individual lived and moved, and most of the distorted observations of the life and personality of Jesus have come because people have alienated themselves from any reality of his life by refusing to identify him with the environment in which he lived. Jesus can be explained in many particulars, that the theologians definitely cannot explain, when explained in these relationships, and many of the difficulties which have been constructed about him in the period of the development of ecclesiastical and theological life are quite easily explained when they know the background of his life and the environment in which he moved, and it is most interesting, I find it increasingly interesting, to observe that the economic, industrial, political environment in which Jesus lived and expressed himself was so analogous to our present position in this world of affairs, that the comparison is almost startling.

Jesus came upon the scene of his life in just about this kind of a world, the world that we are in today, but our tendency is to relate him so remotely to some far off period in the history of man that we lose the essence of reality when we apply his philosophy to the problems of the present. We sometimes seem to think that we are the only people that have ever had these economic and industrial upheavals of our present civilization. We sometimes think that all the present philosophies that are now extant for man's mood and relationship of man's ideals are something that have suddenly come upon us. I hear people talk as though dictatorship was a new kind of government, or a new kind of philosophy, and, of course, these are the people who are not familiar with human history and have never read the story of the Gracchi, for it was a direct counterpart of the present philosophy of dictatorship. Those people who seem to think that our problems today are all new problems are the ones who do not know history, who have not studied the historical processes of civilization. Why, there are none of these things that are new, the only newness about them is to be found in the universality of their application to wider areas of human society, but they are not new.

Jesus expressed himself in the background of an industrial and economic and pastoral civilization, coming, as he did, at the close of an era and speaking, as he did, at the beginning of a new one which is quite comparable to the era in which you and I live. Therefore, if this man had anything to say to his age, it seems logical for me to deduce that he has something to say to this age. If he was a vital factor in influencing the age in which he lived, which was a similar age in many of its formations, is it not logical to suppose that he has something to say to the age in which we live?

Now, what was that background of the age in which he lived? I often wonder if anyone reads any more Edward Gibbon's monumental 'The Decline and Fall of the Roman Empire.' I often wonder whether people today when people are so glibly expressing opinions about what is taking place in the world, and they do it with all the glitter and glamour of the new and the untried, if they have ever read that remarkable book that took 21 years of his life to write? That book is published in a 2 volume edition and almost the first sentence of that book is this sentence:

'When that great Romanlike octopus reached out and seized the known civilizations of the world, two of those nations never will be forgotten, first: Phoenicia, for she gave the world letters, and the next Palestine, for she gave the world a religion,' and no man can adequately portray the influence of the message and the philosophy of Jesus who confines that message and that philosophy to the realm of supernatural religion. We have so alienated the philosophy of Jesus from the background of actuality in human society and the Christian religion and dissipated its energies for so many centuries in putting the emphasis of religion upon some other world until the Christianity which was born by the philosophy of Paul and sired by his intellect, would be a Christianity with which Jesus was not familiar and with which Jesus had little to do in its construction, for Christianity which has come down through the centuries is a theological adaptation and has almost entirely centered its operation upon individual salvation so that the individual felt that he was permanently secure and permanently saved for another world that happened to him after he was dead, and all through these centuries civilization has largely missed the impact of this man's philosophy and idealism in the social organism of civilization because it has made religion largely a matter of what is going to happen to the person after they have died.

Jesus had nothing to say about theology. I challenge any student here or anyone listening, to reveal in any utterance of this man recorded in the three gospels which constitute his biography, or the synoptical gospel according to John, which is a theological gospel, to reveal one single concern which Jesus had in the field of theology. Jesus was not a theologian, he was not interested in the practices of religion, he would never be able to recognize the Apostles' Creed, he would not know what to do with the theories of ecclesiasticism, it would be impossible for Jesus to recognize much that is called Christianity.

Jesus came on the scene of this world's life when the little Province in which he and his people lived was the most economically and industrially and financially depressed that it had ever known in the history of the centuries. His father was a poor man, a carpenter, his mother was a remarkable woman who possessed the Galilean spirit. Mary was a Galilean and under the Jewish practice when the feast of the Passover took place and they were to go up to Jerusalem to bring their gifts and sacrifices to the temple it was Jewish custom and Jewish procedure that the woman, the mother of the family, need not accompany the family, and very few Jewish women did, but not Mary. Mary observed, Mary had known poverty, Mary had known what it meant to be the wife of the lowly carpenter and to be taxed to the extent that impoverishment was inevitable. Mary knew what it meant to live in a Province that was wholly exploited by the hierarchy of the priests and the prophets of the temple of Jerusalem, who had made alignments with the caesars at Rome. Mary knew what it meant to live in a Province that was held in economic slavery, and therefore, when she went to Jerusalem and saw the attitude of the priests in the temple and saw how the poor, who went up to the Passover were defrauded by those who should be leading and helping and guiding them, Mary kept all these things in her heart and pondered them. And you need to remember that the eighteen years of her life which she had in the companionship of her son were years when the influence of the observations of such a woman in such an age and at such a time would be tremendous factors in influencing the thinking and the ac-

tions of her son, and consequently when this young man, Jesus, who was at the gateway of the commerce between the East and the West of the Roman Empire, and Palestine which was the highway of this interchange of commerce and trade, and when the exploitation of the Roman Empire, through a system that has never been surpassed for the building up of an economic empire—we must not forget that it took Rome 500 years to make a complete conquest of Italy, but it took, after that conquest, only 53 years to make a complete conquest of the rest of the civilized world, and the way that Rome was able to do that was by linking up the powers that existed in each individual province which she sought to conquer on a financial basis, for Rome established her empire when she established her financial system, and by going into each of the conquered provinces she was able to form alliances with the strong and powerful financial control of these individual provinces, and then by throwing her man power across the highways of the world to build roads upon which swiftly moving feet could pass in the event of attack. Rome, upon a slave society—for over half of the world was in slavery when Rome stood at the supremacy of her mastery, she did the same in Palestine and Galilee, as she did wherever she reached out in her octopus-like manner. Jesus was born when all this was in its flower, he was practically a slave, his father was an economic and an industrial slave of the Roman Empire. Jesus came at that kind of a period in human history and he came when the priests of the temple, who were supposed to be the custodians of the holy Ark of God and the ecclesiasticism of the people was in their hands, and Jesus went into Jerusalem. He was now no soft, weak, effeminate idealist speculating about some other world, Jesus was now building no theories about individual salvation, Jesus was not constructing now any ideas of what happened to people after they had died, he was in Jerusalem, the son of a carpenter, he was being ground and squeezed until his lifeblood was ready to spurt in behalf of his depressed compatriots. When Jesus got into Jerusalem, he did not perform any miracles there, he did not turn any water into wine, he did not walk upon the sea, he did none of these things that they have written into his life in their attempt to substantiate the supernatural character of this man, for remember that the letters of Paul and epistles of Paul in the New Testament were written after the gospels were written, the biographers of Jesus came later than the letters about Jesus, and in this moment and in this period of his life he goes into Jerusalem. We do not see now a man who was interested in organzing a new religion, Jesus was not interested in organizing a new religion, and Jesus never founded a church, Jesus never organized anything which is comparable to what we think of as the Church today. Jesus did not establish a new religion in this hour of his life, he was sensitized with the injustices that were all about him as a young man, and he stood against the power of Rome, and he knew what it would cost him, he knew that the mob who cheered him and said: 'Hosanna to the Son of David!' would be the same mob on good Friday that would kill him. He understood that because mobs have always been that way, and mobs have always done those things, that's the mood of the mob. They look for a saviour, they look for some one who is a miracle maker, someone that can be the embodiment of the deliverer, and when they cannot see through with him to the final end, they turn and rend him and call him failure and imposter!

When Jesus came to Jerusalem that day, what did he do? In the

first place, it is interesting in connection with the narrative to stop and recall that he wept, he wept, and sometime, in the triumphant procession he found time to weep, and he uttered one of the most classic agonies of speech expression which I know: 'O, Jerusalem, Jerusalem, sold out to Rome, your priests bought and paid for, O, Jerusalem, prisoner of Rome, obeying your Augustus, your caste, your Pilates, linked together against the people! O, Jerusalem, how oft would I have gathered Thee under my wing as a hen doth gather her brood, but ye would not!' Of course not, the Jerusalems of history never have! Those who have the power never surrender it gladly to the ideals of humanity! Of course they don't! Jesus knew that they would not, and in that classic scene, I like to think of it these days when I think of these comparisons. I know what the Palm Sunday sermons will be like today throughout the country! I know what preachers and priests will be saying from their pulpits and altars! I know how it will be the same platitudinous strain of perfectly obvious interpretations! I know it will be 'Hosanna!' and I know that they are going to give palm branches to the people! If they only knew what they really symbolize, and if the people who carried the palms only knew what they actually were and what the symbol actually was, we would have a different idea of Palm Sunday and we would have a different idea of the message of this man. This is the Christ I see on Palm Sunday, and when you speak of a triumphant entry, of course it is triumphant, but why? Were the rich out to the gates of the city to greet him? O, no! Were those who controlled the credit of the Roman treasury out to the gates of the city to meet this man? O, no! Were the exploiters of human wealth out to the gates of Jerusalem this morning to meet this man? O, no, O no! They were not there, they never have gone to the gates of the city to welcome, and they never will, and they will make it terribly hard for anybody who does. It is perfectly well to have your beautiful churches, your stained-glass windows, your expensive pipe organs, your eloquent sermons, it is perfectly lovely to hand out palms, it is perfectly lovely to sing 'Hail and Hosanna!' It is beautiful, but he weeps, and he weeps because he knew the mood of the mob, he weeps because he knows that if he were to put in application the philosophy of his life, it would wreck them all, it would mean the end of Rome and Rome does not give up easily, it would mean the end of financial heirarchy in its grinding, grinding, grinding of the poor and underprivileged and the unemployed who are interested in living wages! You had better not go out to the city gates to meet this man, keep him in your little theological creeds, imprisoned in your stained-glass windows, imprisoned in your little pet theories of theology, keep him in prison, don't let him go! If you do, he will make trouble for you for he understands life

When he came that day to Jerusalem, he performed the greatest act of his life, greater than walking on the sea, greater than feeding 5,000 people with a few loaves and fishes, greater than all these things, and I like to envisage it, I like to envisage that scene on Palm Sunday morning. This Jesus, this young man who had never known what it had meant to have a good home, this young man who had the curse of poverty placed upon him before birth, when he was still in his mother's womb, and saw the light of day in a stable while a few feet away representatives of Rome were basking in wine and debauchery, and all of that was to be for what? To give 150,000 nobles and aristocrats in the city of Rome a Roman holiday! Jesus knew the alignments, and so that day when I see him, I hear the

rush and clatter and the strange noises, I hear the clinking of coins, the bleeting of sheep, the crowing of fowls, I hear all these things, the Passover is on, the people have been told that their money is no good, that their sacrifices will not meet the demand of the temple priests. They have always been telling the people what they must do, and when the people stood in the presence of all that clanging, clanging scene, the doors open and I see a young man, he is only 33, his hair blows about his face like a fog, his face is lined, hot tears have been there but a little while before, his sandals are torn and I think his robe was very dirty and dusty and I don't think it was soiled, it was torn, and I think his face was dirty, and I can see him with all the influence and dreams and ideals of his race, a people in slavery and bondage, and there in the holy temple, that temple that was to be the temple of God, where the priests and prophets were supposed to be the very voice of God, he stands and listens and there they are gouging, lying, defeating, defrauding, defying, and in that scene of storm and turmoil, it is more than he can stand! All you who want a Jesus that is only concerned about some other world, do not look at this Jesus! Those who only think salvation is something that the individual himself, and himself individually, can positively acquire, don't look at this Jesus! This young man is on his way to Calvary, but he is going there with his shoulders back, looking the world straight in the face, thinking straight, speaking straight, fearless and unafraid! What a character! Standing in that scene, I see him across the years this morning and it enheartens me, it elevates, lifts, inspires, it is Palm Sunday today! That's what Palm Sunday means to me, and all at once it is too much for him, I see him reach for that scourge, then it is positively beautiful, his face is beautiful, his eyes are glittering, shining, there is a holy light, there he is, the son of David, a Galilean, a hard province, and I see him stalking with majesty and with pride that must have been long restrained, and his flowing robe about his legs, and he is coming down the aisle of the temple when I hear him cry: 'You generation of vipers, you hypocrites, you destroyer of widows and drainers of little children!' When I heard Father Coughlin make his fight against the Child Labor Amendment to the Constitution, I shuddered! He is a priest of God fighting by the side of the exploiters on the Child Labor Amendment, and I cried, 'Shame! Shame! Shame, when the very Christ he is supposed to follow fought against that iniquity! And I see Jesus and hear him say: 'Make you not my Father's House a house of merchandise! Ye cannot serve God and mammon!' That's the Palm Sunday lesson to me."

CHURCH NEWS

The church will close for the summer recess on Sunday, June 13th. We plan to make this service the climax of the entire year. At this service we will observe our Silver Jubilee as a Church and pastor. Every organization in the church and all radio friends are invited to co-operate by attending this closing service. The entire service will be broadcast by WJJD. Dr. Bradley will preach his 25th anniversary sermon on the subject "My 25 years in a Free Pulpit." New members will be received and the dedication service for children will be held.

* * * * *

On Sunday, June 6th, our church will hold a service in co-operating with the celebration of the Charter Centennial of the City of Chicago. Dr. Bradley will speak on the subject. "What Chicago Means to Me." A very unusual service is being planned.

Our radio friends have been unusually gracious during the year with their attendance and offerings. Our radio expense is about $175.00 per Sunday and this amount is taken care of by the listeners—a record of which we are proud. If you haven't sent in your radio contribution will you kindly do so soon? It will be very much appreciated.

THE YOUNG PEOPLES CLUB

The Young Peoples Club have held some very enthusiastic and interesting meetings recently. They are active in the work of the North Shore Youth Council and also the Chicago Adult Education work among young people. They are loyal in church attendance and greet all young people who desire information concerning their work, after each service at the Young Peoples Table. Dr. Bradley addressed the club on Monday evening May 17th. It was a most remarkable meeting of young people. The club is now working on next years program which will include a young peoples forum to be held Sunday afternoons.

The club by an unnimous vote decided to unite with the Young Peoples Religious Union—a national organization of young people of the Unitarian churches. This step will widen the scope of our interests and activities. All young people are invited. Information will be gladly furnished by correspondence or at any service of the church.

—Roland Van Matre,
Young Peoples Editor.

THE WOMAN'S CLUB

Club meetings through the month of April proved interesting and delightful. April fifth a cafeteria luncheon was held in Channing Hall with Mrs. Walter Hermsdorf as chairman, Mrs. Hermsdorf and her assistants are to be congratulated on the excellent way they handled the entire affair. The large crowd attending showed appreciation for the delicious home cooked foods which were served. It was wholly successful from all standpoints.

April 12th, witnessed the annual meeting which was held at the Edgewater Beach Hotel. There was a large attendance of members and a splendid spirit evidenced throughout. Reports read by officers and committee chairmen were all interesting and showed proof of a splendid years work. The club is decidedly fortunate in being able to persuade Mrs. Pape to accept the presidency for another term. Also they appreciate Mrs. Daley remaining as treasurer and Mrs. Matthews as corresponding secretary. We are also fortunate in keeping Mrs. Hermsdorf and Mrs. Barney as board members.

Mrs. Elmer Peirce who has attended the church since the days when it met in the Wilson Avenue Theatre, and has long been a member of the Woman's Club, was elected vice-president, and Mrs. Ira J. Sweeney, also long a member of the church, was elected recording-secretary. Mrs. Brown will be a new director and Mrs. Garey will take Mrs. Fowlers place on the board.

April 19th, the "Ways and Means" committee headed by Mrs. Schweizer held a very successful card party at the Edgewater Beach Hotel which a large crowd attended.

The club year is rapidly drawing to a close, soon we will be scattered for the summer. Plans are being made for next seasons calendar which we hope will hold the interest as well as this years has. We are very grateful to our program chairman for the fine programs she so carefully arranged and which have been so enjoyable. Mention of the Birthday Party will be in the next issue of the Liberalist.

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of April:

1—New Orleans, La.
2—Address, Illinois State Teachers Association, East St. Louis, Ill.
2—Illinois State Teachers Association (Elementary Department) East St. Louis, Ill.
4—Two Sermons, The Peoples Church
5—Address, Advertising Men's Post
5—Address, The Men's Club, Peoples Church
6—Meeting, Free Church Fellowship
8—Address, Luncheon Free Church Fellowship
8—Address, Free Church Fellowship
9—Address, Wilmette Baptist Church
9—Address, Royal Order of Moose, Masonic Temple
10—Radio address, WGN Midday Service
11—Two Sermons, P e o p l e s Church
12—Address, Hamilton Club
12—Board meeting, Chicago Public Library
12—Board Meeting, P e o p l e s Church
13—Book Lecture, Morgan Park High School
14—Book Lecture, P e o p l e s Church
15—Twenty-fifth Annual Banquet, Palmer House
16—Address, American Youth League, Morgan Park High School
16—Meeting, Chicago Foundation of Literature
16—Dinner meeting, Chicago Unitarian Council
18—Two Sermons, P e o p l e s Church
19—Address, First Universalist Church, Peoria, Ill.
20—Address, Norwegian Old Peoples Home, Logan Square Masonic Temple
21—Address Time Club, Oak Park, Ill.
21—Book Lecture, P e o p l e s Church
22—Address, Emergency Peace Campaign, First M. E. Church, Galesburg, Ill.
23—Meeting, Library Committee, Chicago Public Library
23—Annual Dinner, Chicago Friends of Literature
24—Two Sermons, P e o p l e s Church
26—Address, Chamber of Commerce Banquet, Niles Center
27—Address, Chicago Jubilee Luncheon Chicago Woman's Club
27—Address, Musical Arts Forum
28—Book Lecture, P e o p l e s Church
29—Address, Medinah Shrine Club Meeting
29—Address, Isaac W a l t o n League Convention
29—Address, Men's Association, Fullerton Covenant Presbyterian Church
30—Radio Address, N. B. C. Farm and Home Hour
30—Address, Englewood Forum
30—Address, Annual Banquet, Isaac Walton League of America

FUNERALS

4—Mrs. Anna Holmes. Interment, Irving Park
6—William Olsen. Interment, Graceland
7—Mrs. Laurine Fontaine. Interment, Rosehill
8—Mr. Carl Meyer, Interment, Graceland
9—Mrs. Frank Lund, Interment, Acacia Park
12—Dr. Frank Shipman. Interment, Mount Emblem
12—Mr. Fred Harris. Interment, Elmwood
14—Countess Victoria Cavicchia, Interment, Graceland
20—Mr. Robert C. Berlin. Interment, Graceland
23—James Adams Charter. Interment, Sterling, Ill.
24—Mr. Herman Kemmel. Interment, Oakwoods
30—Leopold Kahn. Interment, Rosehill.

WEDDINGS

3—George H. Currier and Astrid Jensen
3—Warren D. Foltz and Mary Jane Cumming
8—Stanley B. Laye and Nelda Mann
24—Oscar A. Rueter and Hazel Swansen
28—Louis A. Dall and Hazel M. Rickse

NEW MEMBERS

The following persons were publicly received into membership on the first Sunday in May:

Mrs. Margaret M. Barber, 1118 E. 64th Street

Mr. Edward Bjornson, 1026 N. Menard Avenue

Miss Lorraine Bruns, 4241 N. Winchester Avenue

Miss Ovella Halstead, 4859 Kenmore Avenue

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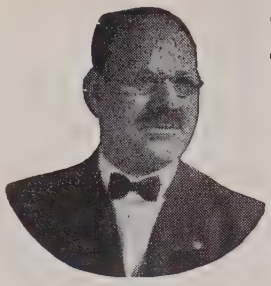

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